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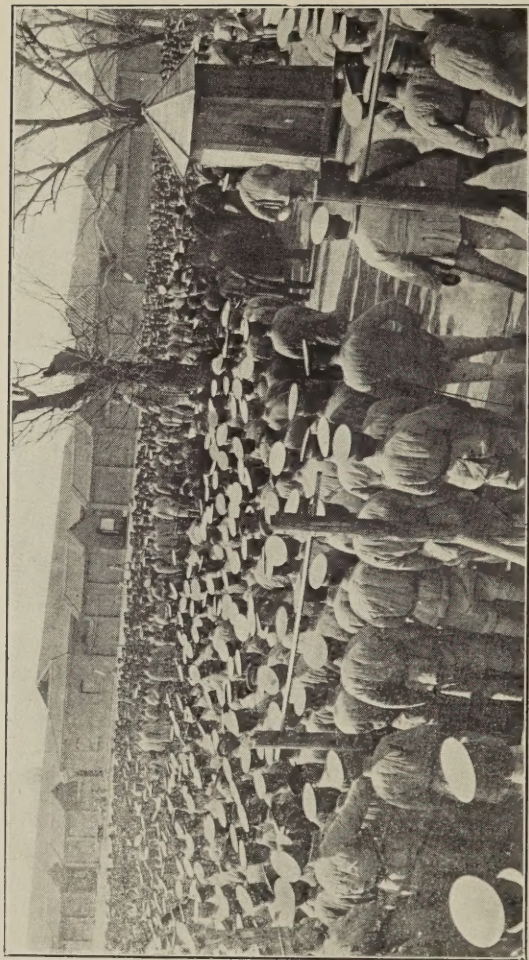


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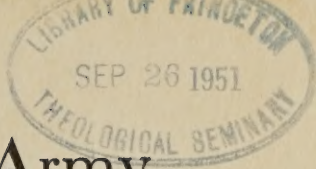
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China's Christian army

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Three thousand men of China's Christian Army who were baptized in one day, in the spring of 1924.



China's Christian Army

A Story of Marshal Feng and His Soldiers

BY

GEORGE T. B. DAVIS

INTRODUCTION BY

CHARLES GALLAUDET TRUMBULL, D.D.

Editor of the Sunday School Times

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INTRODUCTION

IT WAS an extraordinary privilege that Mr. Davis had in being so close to Marshal Feng, and his officers and his men, for such an extended time in China. There has been no military man in our generation, perhaps none for centuries, who seems to rank with Feng, in God's plans, as a soul-winning Christian.

In the summer of 1920 I had the privilege of visiting the army headquarters of the General (he had not then been made Marshal), with Dr. Jonathan Goforth, and I cannot forget the impressive and reassuring Christian personality of this Chinese commander. There was no affectation, no desire to impress a visitor with the "Christianity" of his camp. But there were abundant evidences of the presence and work of the Holy Spirit and the enthronement of

Christ as Lord. One hundred and fifty of his commissioned officers were called together, on that week-day afternoon of a sweltering August day, for an address from the visitor on the life of victory in Christ. Feng presided at the meeting, and the officers in attendance took notes on the Bible teaching as though they had been a class in an American Bible institute.

One thing that always impresses those who study Feng's army is the application of present-day, practical righteousness in the lives and activities and characters of men and officers, as well as their clear understanding of eternal issues and salvation through Christ as Saviour.

And perhaps no member of the body of Christ on earth today is in a more perilous position than Marshal Feng. In the center of a maelstrom of unprincipled politics, human and devilish machinations, mercenary and ambitious

self-seeking, in a heathen land where Satan's stronghold is, it is not to be wondered at if this Christian general should have made some slips, while in the main honestly seeking to do God's will. It is to be wondered at—a marvel of God's grace—that he has been kept as he has, walking as a humble, true-hearted child of God, and bringing temporal and eternal blessing into the lives of thousands of his fellow countrymen.

May the reading of this book place Marshal Feng permanently upon the hearts and the prayer lists of multitudes of Christian intercessors, the world around, until the Lord returns. Satan has done and will continue to do everything in his power to overthrow Feng, and to bring his own and his army's Christian testimony into disrepute. Let us set ourselves against this Satanic desire, remembering that, in Feng's behalf, "we wrestle not against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

CHARLES GALLAUDET TRUMBULL.

CHAPTER I

IN THE CAMP AT NANYUAN

FIRST in America, and later in Australia and New Zealand, I had heard reports of Gen. Feng Yü Hsiang and his Christian Army. Recently I travelled nearly half way round the world to work in the army, and to give the men the Word of God. And now, after four months in Peking; after studying the army at first hand, from the private soldier to the commanding officer; I can say—like one who long ago travelled far to see a famous man and his work in another Eastern land,—“The half was not told me.”

The more I study the army the more I am amazed by the sheer marvel of it. Think of it! A dozen years ago a man was converted in Peking. He was an army officer, a major in command of 500 men. He was not allowed to openly

preach Christ to his men in the military quarters. He had to send them out of the barracks to the churches in Peking to hear the gospel proclaimed. Today that convert of a dozen years ago is the Defender of Peking; and his army is not only the most inspiring native force for righteousness, but it is the strongest military influence for stability, in distraught China. It is the most remarkable army morally and spiritually—with the possible exception of Cromwell's Ironsides—in modern times. "This is the Lord's doing: it is marvelous in our eyes."

After an American military man had spent two weeks studying the Christian Army he said: "They are the best soldiers in China." But the army is not merely a military organization. It is a big Christian school for the common people, where the young men—for it is an army of young men—are given physical, industrial, mental, spiritual, and



Marshal Feng Yu-Hsiang.

military training. The soldier-students, as they may be termed, enlist for at least three years, which is the equivalent in time of a four years college course for they have no vacation period.

There is a strict schedule of work and study from the rising bugle in the morning, to "lights out" at night. In the summer the men rise at 4 A. M. The first order of the day after dressing, is a bit of spiritual drill. They assemble by companies in the open air in the quiet of the early dawn. The captain leads in the singing of a gospel hymn. Then all heads are reverently bowed while an officer or corporal or private soldier prays earnestly for God's blessing upon the army and the duties of the day.

Physical drill follows spiritual. The men go out for a twenty minutes run, and clamber up and down curious little mounds with steps, to make them fit for mountain climbing, and for the day's program of study and work. Then

comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, a noon prayer meeting, and so on. From morning until night there is a varied program of study and work and worship.

The army is up-to-the-minute in physical fitness, as might be expected where there is an absence of immorality, wine drinking, and cigarette smoking. The men are alert, athletic, cleared-eyed, strong-muscled. Sir James Startin, a retired Admiral of the British Navy, who recently visited Peking, was much impressed with the fine physique of the men. He was also delighted with the feats they performed on the horizontal bars. The other day I saw a soldier do the full swing nearly a dozen times in succession just in their ordinary practice.

A striking feature of the army-school is its industrial branch. This was started by Gen. Feng in order that many

of the men might learn a trade while in the army, and have a means of support on their return home. As you pass through one room after another you see the young men busily engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other articles of furniture. When one set of men have learned a trade, another lot takes their place.

But the most interesting and striking phase of the army life is its spiritual side. In my early visits to the camp the thing that most impressed me was the sight of a hundred or more men standing outside a mess-room before a meal singing a gospel hymn. Then all heads were bowed while someone led in prayer; not a few formal phrases, but an earnest petition, often of some length. And imagine my surprise when calmly informed that this was the custom throughout the entire army before each of the two meals of the day!

Later I witnessed a still more striking scene that occurs at noon each day. At twelve o'clock a gun is fired. At ten minutes past twelve the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain; sometimes the companies are divided into smaller groups in charge of a corporal. First a hymn is sung; then a chapter in the New Testament is read verse about, often with brief explanations, followed by a number of earnest petitions from the men as well as the officers. It is really Family Worship for the day. Just as a father gathers his family about him for Bible reading and prayer; so the captains and corporals of the army conduct the service for those committed to their care.

And it is a singing, as well as a Bible-reading and praying, army. How the men love to sing the old hymns that are

favorites at home! They sing the first thing in the morning; they sing at noon; they sing the last thing at night. They sing at meetings, they sing before meals, they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers." Some others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross;" "Room for Thee;" "All People That on Earth Do Dwell," and "O Happy Day."

It was a joy and privilege to be called to labor among such a unique and interesting body of men, and to give them the Word of God. Our party—consisting of my mother, then 87 years of age, and her companion Miss Beebe, and the writer—set out from Auckland, New Zealand, on the long journey of nearly 10,000 miles to Peking. Before leaving Australia more than 20,000 letters were sent out to Christian people, in those lands and throughout the world, asking

them to pray earnestly for revival in China, for Gen. Feng and his army, and for ourselves; and to send for prayer cards to give to others, to enlist them to do the same.

The response to the appeal for prayer was most encouraging. As we journeyed to China, and as we have been working in the army we have been borne up by a great and ever increasing volume of prayer. It is little wonder that the Lord has given blessed and glorious victory! He is still the prayer-answering God. "Blessed be Thy glorious Name, which is exalted above all blessing and praise." We have been in Peking a little more than four months. Practically all of an edition of 30,000 neat cloth-bound Testaments in Chinese have been distributed to those agreeing to read and carry them; and we have had to send an urgent order to the Bible Society in Shanghai for a further supply.



Presenting Testaments to four thousand men of Marshal Feng's army.

When we arrived in Peking Dr. Jonathan Goforth, who invited us to China, was not in the city. Dr. George L. Davis, of the American Methodist Mission, kindly introduced me to Gen. Feng. This was only the beginning of the kind coöperation of the members of the Methodist Mission, and of others, missionaries and Chinese alike, in our campaign for the distribution of the Word of God.

Gen. Feng, who is studying English, greeted me in my native tongue saying, "I am very glad to see you." Presently he pulled out a neat pocket Testament of the same size and shape as we were planning to present to the army. Gen. Feng kindly suggested another interview for the following day, and later invited my mother and Miss Beebe and myself to have lunch with himself and Dr. Goforth at the military headquarters at Nanyuan, a few miles outside of Peking.

As we commenced work in the army it

was a great joy to find that the Chief Chaplain, Pastor Hsu, had joined the Pocket Testament League fourteen years ago when we visited Peking. We also learned that it was Pastor Hsu who played no small part twelve years ago in leading Gen. Feng to a knowledge of Christ. Pastor Hsu rendered splendid assistance from the very beginning of the work in the army. He not only arranged the meetings, but kindly interpreted for me at most of the services for the soldiers.

The work in the army began with the officers, then extended to the men. I found that majors and colonels seemed just as ready and willing to enlist in the Pocket Testament League as private soldiers. My first big meeting with the troops was with 800 men of a calvary regiment. It was conducted by the colonel who led it with as much fervor as a Methodist local preacher or a Salvation Army officer. At the conclusion of his

prayer a sound arose that I had never before heard from a company of soldiers. A chorus of "Amens" came from all over the audience in a perfectly natural manner, without a touch of a parading spirit. When we asked all who would like to enlist in the League and receive a Testament to raise their hands, all their right hands, as far as I could see were uplifted; while many professed faith in Christ as they agreed to read and carry the Word of God.

Thus we went through the army preaching the gospel; urging the men to saturate their souls with the Word of God, both now and when they returned to their homes; and seeing large numbers declare their acceptance of Christ.

Never will I forget one memorable service when we addressed nearly 4,000 men in the open air. It was a beautiful day. We stood on a mud platform five or six feet high with the men standing on three sides of us. The interpreter

that day was Rev. Martin Ekvall, who had kindly come to Peking to help in the work, and who providentially was the one that first told me of the army three years ago in New York City. From the opening hymn by the soldier-choir until the last Testament had been distributed, everything went forward harmoniously. How eagerly the men listened, how patiently they stood, and how easy it was to speak to them! God's Spirit was moving upon the hearts of the men in answer to the prayers of many.

When the invitation to accept Christ was given so many hands were upraised that I thought surely there had been a mistake. I asked that the invitation be repeated and made clear. This was done, and again to my joy and delight literally hundreds of hands were uplifted from all parts of the great audience. It was a wonderful scene, and was followed by a soul-stirring sound as they repeated in concert after Chaplain

Chang their declaration of faith in Christ. Later Gen. Chang Chih-Chang, the Commander of the brigade, who is a fiery evangelist as well as a brave soldier, gave the men an earnest exhortation, and prayed fervently for those who had just made the great decision.

At the close of the service came the distribution of the Testaments. It was carried out in a peculiarly beautiful and impressive manner. The three regiments that had participated in the meeting were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables near the platform, with a major standing at each table ready to present them to the men. Then company by company the men marched from the parade grounds singing gospel hymns as they came. They marched four abreast, and four majors stood at the tables giving them the little Books as they passed by.

It was a never-to-be forgotten scene, but was followed by one if anything even more impressive. After all had received their copies of God's Word, they were once more assembled round the platform. Gen. Chang gave a stirring talk confirming all that had been said and done during the service, and prayed fervently for the men that were just beginning the Christian life. Finally the men were asked to hold the Testaments they had just received high above their heads, with the Book open at the passage for every Bible student: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Second Timothy 2: 15.

The scene that followed was worth going far to witness: that sea of open Testaments; every right hand of every soldier of that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word." It was a little har-

binger of the glad day when the Word of God shall be in the hands and hearts of millions of men and women, and boys and girls in China; and of that glorious era when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

After the memorable service we went to Gen. Chang's headquarters. That afternoon he told us the story of his conversion; and of how in a miraculous manner, paralleling the Old Testament miracles, the Lord had given glorious victory to their troops in the recent civil war in China.

CHAPTER II

WHEN THE FIRE FELL

DR. JONATHAN GOFORTH once said to Gen. Feng, "You are becoming known all over the Christian world."

"That's my danger," the General replied. "The Devil will make me a special target for his attacks."

"Yes," Dr. Goforth answered, "But there are thousands and tens of thousands who will become intercessors to pray for you."

"That's my salvation," he answered.

No missionary has been more used of God in the salvation and growth in grace of the men in Gen. Feng's Christian Army, than Dr. Jonathan Goforth, who may well be called the "Charles G. Finney" of China.

Thirty-six years ago, Dr. Goforth set out from Canada to preach the gospel in



Dr. Jonathan Goforth, the well-known
missionary-evangelist.

China. Before leaving his native land his soul had been saturated with the Word of God. As soon as he had learned the language and began to preach, unusual success crowned his efforts. But even this did not satisfy him. He longed to see yet greater results.

One day as he read his Bible his soul was deeply stirred by that phrase in John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It puzzled him. Could it really be true?

He began to search for light. In addition to carrying on his mission work, and seeing the Holy Spirit present in power in his meetings, he spent much time reading devotional and biographical books. He was deeply moved also by the Welsh revival. But it was finally a little booklet compiled by Dr. Sherwood Eddy from the revival lectures and autobiography of Charles G. Finney that kindled the flame in his soul to go out

wherever the Lord might lead to other parts of China to hold revival meetings. Later he went to Korea when the land was so mightily moved by the revival of 1907; and since then he has been giving part of his time each year, and for five years his entire time, to going throughout the length and breadth of China, seeing multitudes saved, and multitudes built up in the faith.

For seven years Dr. Goforth has been in touch with Gen. Feng and his army. While the army was at Nanyuan, near Peking, Dr. Goforth lived near the camp, and worked among the officers and men day and night for seven months. Often he would be studying the Bible with Gen. Feng at 5:30 A. M.; teaching a big class of officers a little later; and during the rest of the day holding meetings and doing personal work with the men. It was at this period of his work in the Christian Army that Dr. Goforth in-

vited the writer to go to China to labor among the troops.

After reaching Peking, Gen. Feng very kindly called upon my Mother to express his appreciation of such an elderly person visiting China. Later we received an invitation to have a meal with Gen. Feng and Dr. Goforth at Nanyuan Camp, the headquarters of the army. The camp is about eight miles from Peking. As we neared the camp we saw 30,000 men mustered on the drill ground for an early morning review.

Following a delightful luncheon with the General, Dr. Goforth and our party returned to Peking. As we sat in my mother's room in the home of a missionary in Peking, I asked Dr. Goforth to tell the story of how he was led to begin work in Gen. Feng's Army; and of some of the things he had seen and heard during his visits.

Dr. Goforth began slowly, but ere long his face was shining and his eyes were

flashing, as he told of the marvellous manner in which God has manifested His power in connection with this body of consecrated men. First he told of revival scenes; then of modern miracles; and finally he closed with a fervent appeal for prayer for the army.

Dr. Goforth said: "It was about August, 1918, that some missionaries from Chang-Te-fu gave my wife and myself an invitation from Gen. Feng to go down and work in the army. It seemed as though many things conspired to prevent our going; and in addition I sorely needed rest for coming meetings in Peking and South China. But we felt the call was from the Lord, and my wife and I went down for a ten days' mission.

"At that time, there were about 9,000 men in the Army. Gen. Feng was a Brigadier-General, and four of the five men who are now generals under him were colonels. A Work of Grace in the

Army had already begun through the efforts of Gen. Feng and the local missionaries. The audiences were composed almost exclusively of officers—commissioned and non-commissioned—with a few selected men.

“The meetings were held in the forenoon and afternoon. But preceding the general meetings we always had a prayer meeting, which was attended only by Gen. Feng and the colonels and majors. One morning my subject was Matt. 18:19: “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” I asked if anyone present had any special requests.

“Gen. Feng said: ‘My daily desire before God is that all my 9,000 men shall be converted to Jesus Christ.’”

“Col. Lu (now Gen. Lu) said: ‘My request daily before God is that we shall live so much like Christ that we shall move the whole of China.’”

“Next Col. Chang said: ‘My daily prayer is that God will use us in this brigade to convert all the other soldiers in China.’

“Col. Li (now Gen. Li) said: ‘My prayer before God is this: that since God has given this brigade so much of His abounding Grace, that He will not only convert this army, but reveal the riches of His Grace to all China, and to all the world.’

“It was only a day or two later that the windows of heaven were opened and the fire fell. I had been giving striking examples of spiritual awakenings following special seasons of intercessory prayer. Gen. Feng was the chairman of the meeting. He knelt down on the platform before the audience and began to pray. Presently he broke down, and with his strong voice quivering with emotion, like Nehemiah and Daniel long ago, he confessed his own sins, and the sins of the nation. He confessed that



(Left to right) Rev. Martin Ekvall, C. & M. A. Missionary; Marshal Feng; Admiral Sir James Starlin, British Navy; and Mr. D. E. Hoste, Director China Inland Mission, at the camp at Nan-yuan.

the great enemies of China were not the Japanese, but the Chinese themselves, because of their disobedience in the sight of God.

“As Gen. Feng prayed the tears rolled down his face until there was a pool where he knelt on the platform. While he was praying, officers all over the place were crying and sobbing and confessing their sins. It was a never-to-be-forgotten scene as the Holy Spirit came down and swept over that great gathering of officers, cleansing and purging, and purifying and reviving.

“Previously five hundred men had been baptized; and following these special meetings, 507 more were baptized after careful examination.

“Not once but many times during the past years has the miraculous power of God been manifested in connection with Gen. Feng’s Army. When the Army was stationed at Chang-Te-fu in Hunan there was a severe drought. Unless

speedy relief came the crops would fail. Gen. Feng called the people together, and like Elijah on Mount Carmel, said to the Buddhist and Taoist priests: 'You are the religious leaders of the land, you pray first.' They could not. Then he called upon his own officers. Colonels Li and Lu and others, and then led in prayer himself. That night a great rain came! The drought was broken, and the crops were saved.

"Four years later at Kaifeng in Honan a similar miraculous answer to prayer occurred. Again Gen. Feng called all the Chinese people into a big open space outside the city. He also assembled his men, a majority of whom had by that time become Christians. Here also the General and his officers led in prayer. One of those present said that Gen. Feng's prayer was just like that of one of the Old Testament prophets as he confessed the sins of himself and the people, and asked God to mani-

fest His glory and send rain. Again prayer was answered. Copious rain descended a day or two later, and the drought was broken.”

It is a splendid indication of the solidity of the Work of Grace in the Christian Army, that Gen. Feng does not stand alone in solitary grandeur as an example of piety and uprightness. The same devotion and consecration that animates his soul, is seen flaming in the hearts of the officers and men. During Dr. Goforth's first visit to the Army in 1918 he was commanded by Col. Chang, who is now Gen. Chang-Chi-chang. They spent two nights there, and Dr. Goforth ate and slept with Col. Chang.

The young colonel was on fire to win his 1,500 men to Christ. He had Scripture texts on the wall of his room, and was constantly speaking to his men personally as well as publicly about accepting Christ. Later Col. Chang became the President of a band of 58 evangelists

in the Army. On one occasion, after listening to an address by Dr. Goforth, his love for the lost was so great that he declared he must leave the Army and go out Preaching. When he went to Gen. Feng and told him of his desire, the General exclaimed: "Splendid! I also want to give up the Army and do the same."

From the inception of the Christian Army, the pathway of Gen. Feng and his officers and men has not been strewn with roses. On more than one occasion, it seemed as though nothing short of a miracle could save them from extermination—but deliverance always came.

Some years ago, while the Army was in the province of Hunan, they were in dire straits. While a southern army was marching against them, a northern General (with a still larger force) had orders to fall upon the troops and massacre them. They were hemmed in on three sides. Humanly speaking, escape seemed improbable. But the eye of God

was upon the little Army, and His Everlasting Arms were round about them. They escaped from the trap without the loss of a single life or a pound of luggage.

When Dr. Goforth met the Army later and expressed his amazement at their deliverance, one of the Colonels said: "Are we not the soldiers of the Living God? Did He not put fear into the hearts of the enemy so that they dared not attack us?" But while faith wrought the victory, works also were not wanting. Col. Chang, who had been left with his battalion of 1,500 men to cover the withdrawal, said to Dr. Goforth:

"I remembered your advice when in Hunan last year. You said then, 'If we would impress our Christianity upon the Armies of China, we must come behind in no military detail, even to our shoelaces.' We travelled at night and were always ready for attack. When we encamped during the day, we always threw

up entrenchments. It was the hot season, therefore marching was less trying at night. After we had escaped from the southern army, we were in danger from a numerically stronger northern army. They had orders to lie in ambush and destroy us, but their General afterward admitted that every time he planned to attack, he found us so ready that he gave it up as too dangerous.

Before the delightful visit with Dr. Goforth concluded, he gave vent to a fervent appeal for prayer on General Feng and his officers and men, saying:

“I realize the terrible catastrophe that would occur if the leaders gave way. No one recognizes this more than General Feng and his officers themselves. What the Army needs is intercessors to be raised up in all lands to hold up their hands. Dr. A. T. Pierson says that every revival begins in prayer, continues just as long as the prayer-spirit

continues, and wanes as the prayer-spirit wanes.

“So with this Army. As long as God’s intercessors will hold them up they will go on from strength to strength.

“But if the intercessors fail, the revival-spirit in the army will wane, and the loss to China will be appalling.

Will not each one who reads these lines pray very earnestly and definitely *each day* for Marshal Feng and the officers and men of the Christian Army, that through it the Name of the Lord may once more be magnified and glorified? Like a meteor from a mid-night sky has emerged this strange phenomenon of the most Godly Army in the world in the midst of the darkness of heathenism. Surely the Lord has some great purpose in raising up this army, which may be revealed in the not distant future. In the meantime, let us not sin against God in ceasing to pray for them!

CHAPTER III

WHEN THE WIND BLEW

IF anyone thinks that the day of miracles has passed, let him go to China, and talk with the leader in Gen. Feng's Christian army. That such an army should suddenly emerge from the darkness of heathenism is in itself nothing short of miraculous.

But it is in the *history* of the army that the protecting Hand of God has been most strikingly manifested. Events have taken place which are modern counterparts of Old Testament miracles.

In the Christian army there are five generals under Gen. Feng. One of these is Major General Chang Chih-Chiang who was in command of the front line of Gen. Feng's army in the war of 1924. He is small in stature, and nervous in temperament. When in repose his face



General Chang Chih-Chang, the flaming evangelist
of the Christian Army.

is serious; but when in conversation it lights up, and he has a radiant smile. Gen. Chang is the "Billy Sunday" of the Christian army. He speaks very rapidly, and with his whole body. It is said that he jumped two feet from the platform during one of his addresses.

Following a wonderful meeting with thousands of Gen. Chang's men, a number of us were seated in his headquarters at Tunghsien. The request was made that Gen. Chang should tell us the story of his conversion; and of the part he had played, and the power of God he had witnessed, during the war of 1922 in the north of China.

Gen. Chang kindly consented, and with glowing face, he rapidly poured forth the story in Chinese. At frequent intervals, as the general proceeded, friends—Rev. Martin E. Kvall, Rev. Carleton Lacy, and Chaplain Chang—kindly gave the English translation:

“It was fifteen or sixteen years ago that I first heard of Christianity. I did not like it because I had heard evil reports of missionaries scooping out the eyes of the Chinese. I was then a lieutenant in the imperial, not Gen. Feng’s, army, I was ill, but would not go to the mission hospital lest I should be injured by the Christian religion.

“For several years I remained in the army, but I was gradually getting sick of the evils—opium using, wine drinking, gambling and immorality—that were practiced by both officers and privates. At this time, I was stationed in the same city where Gen. Feng’s troops were quartered. I saw that these evils were not carried on among his men, and such an army appealed strongly to me, and made me long to enlist in its ranks.

“I knew Gen. Feng and he too was eager that I should join his army. He asked me to go with him to the Y. M. C. A. and to churches, and introduced me

to pastors and others. I enjoyed their company, and soon saw that the evil reports of Christianity that I had heard were untrue. Gen. Feng also gave me a Bible and asked me to read it. Soon after he asked my commanding officer to release me. He consented, and I became Gen. Feng's staff officer.

“At this time President Yuan Shi Kai wanted to become Emperor of China. Gen. Feng was so eager to go and fight Yuan Shi Kai that he cried until his head ached. But he was not strong enough to make the attempt, as he only had 1,000 men. The attitude of Gen. Feng and of the Christians throughout China impressed me greatly. They were patriotic. They loved their country, and were willing to sacrifice for it. I realized that the only real patriotism in China was among the Christians.

“Later while travelling for Gen. Feng, I met a Christian general, Wu Ching Piao, and was entertained in his

home. I saw the life of a Christian home: his Bible study and family worship, the schools he had started, and the orphans he had adopted and treated as his own children. Although a general, he was entirely different from the officials of the old style. He was as humble as a child. Previously I had seen what Christianity does for one's country; here I saw the beautiful fruitage it produces in one's personal and home life.

“About this time my heart was very covetous. I had a strange experience—a vision, like Peter's. I had a dream, and in my dream I entered a room with an old hat on my head. I threw my hat on a table with a lot of other hats, new and old. They were all mixed up. When I started to leave, instead of taking my old dirty one, I picked out a nice new one. No sooner had I taken it, than it changed in my hand to an old dirty one, worse than my own. I woke up and

began to cry and to pray. I realized the covetous condition of my soul.

“I went to the Presbyterian church and told the missionary, Mr. Chapman, that I wanted to become a Christian. He explained the way of salvation to me, and later I was baptized with thirty officers and two soldiers. Such a thing in those days was so remarkable that it stirred the whole of China.

“From the day of my baptism I had a tremendous desire to read the Bible. I carried a Bible about with me and would read it whenever I could get a little spare time. I spent at least one-fifth of my time reading it. Later my desire for it increased so much that I spent a third of my time reading it. As I read about David and Goliath I was greatly impressed with the fact that it was not David’s strength that killed Goliath, but it was God working through him as a channel. In 1 Samuel 17:45-47 David said: ‘Thou comest to me with sword

and with a spear, and with a shield: but I come to Thee in the Name of the Lord of Hosts.'

“In other passages of the Old Testament also, in the stories of Moses, and Gideon, and Elisha, I saw that man's strength really amounts to nothing, but it is God that gives the victory. I was greatly impressed also with Proverbs 21:30 and 31, and realized clearly that safety in war, and the winning of battles, was not man's doing, but was of God. The story of Daniel was also a great blessing to me.

“One of the passages in the Old Testament that made the deepest impression upon me was the 33d chapter of Ezekiel. It stirred my soul to read that when we hear the trumpet of the gospel ourselves, and do not warn others of their danger, that their blood will be on our souls. So, whether they would heed the message or not, I felt I **MUST** preach the gospel to them, so that I might be free from the



Soldiers of Gen. Chang's brigade meeting at noon hour for Bible reading and prayer.

guilt of their blood. By this time I came to the conclusion that it was just as necessary to study the Old Testament as the New; for the New Testament was simply the fulfillment of the Old."

Having finished the story of his conversion, Gen. Chang went on to tell how God had worked for the army during the war in North China two years previous. Very simply and humbly, without the least trace of boasting, but with the sole desire to give God all the glory, he briefly related one of the most striking acts of heroism in modern military annals; and one of the most remarkable manifestations of divine power since the days of the Spanish Armada.

The first incident Gen. Chang related to the little group of interested listeners, was simply a concrete illustration of the principle of God's power working through a human channel such as David; and the second was a case of "The stars

in their courses'' fighting for the Christian army.

In 1922 Chang Tso Lin, the ruler of Manchuria, endeavored to usurp the central authority in Peking, and take control of the Chinese Republic. Gen. Feng and his troops were far away from Peking. Gen. Feng was helping Wu Pei Fu in the defense of the Republic, and was requested to use part of his men to hold an important railway junction in Honan.

Here is the remarkable narrative related by Gen. Chang: "Gen. Wang and myself were guarding the railway junction. Each of us had 1,000 men under our command. One day Gen. Feng came to the junction from his headquarters in Honan with a guard of 100 men. A few hours after his arrival a messenger came running with a sheet of paper on which was written in big characters the news that Chao Ti, the governor of Honan was marching on the junction with 10,-

000 men, and was only a few miles away. Chao Ti had deserted the Republic and joined hands with Chang Tso Lin, and expected by this sudden coup to capture the important railway junction.

“Gen. Feng at once sent Gen. Wang and myself—each with our 1,000 men—to meet the enemy, while he went to get reinforcements. At 11 P.M. after marching five miles, we encountered the enemy fire. The battle continued all night. At nine o’clock the next morning our ammunition was running low. Retreat seemed the only alternative.

“A little later Gen. Wang and his men had retreated; and all of my men had gone save 300 that were in a fort two or three miles away, and about fifty men that were with me. I was undecided whether to stand or retreat. My men were pulling at my hands to leave. Suddenly it came to me ‘I must pray.’ (See 1 Chronicles 5:20.)

“After I prayed great strength and courage poured into my soul. I threw off their hands, and said, “The government has been feeding and training us all these years for this moment. We must stand.’

“One of my captains was retreating with four field guns. I called out to him that if he went any farther he would do so over my dead body. I ordered the guns placed twenty or thirty yards apart, and assigned a dozen men to each gun. At 12 o'clock I gave the order to advance, and to follow me as long as they could see me.”

Think of it! Was ever such an order given in modern warfare! Fifty men commanded to advance against an enemy of ten thousand! But the supernatural power that Gen. Chang has been speaking about was being manifested. And—marvel of marvels—as the fifty men advanced the enemy retreated!

But let Gen. Chang continue the story: "The foe fell back a mile; and then a second mile. Then the enemy reached a more advantageous position, where they made a stand, while we dug ourselves in. That afternoon a regiment of Gen. Feng's men came to our aid. Then others followed until after three days all of his troops had arrived. During the same period the enemy were also receiving fresh reinforcements. At the end of three days Gen. Feng had 16,000 or 17,000 men against 35,000 of the enemy."

Gen. Chang then went on to tell of another supernatural manifestation of divine power. He continued: "During the entire three days that reinforcements were arriving on both sides, a strong wind was blowing. It was directly behind us, and blew dust and gravel in the faces of the enemy. For three days more the wind kept on increasing. It became a gale. Small

trees were blown down by it. Men standing near each other could scarcely hear one another's words. We dared not ask for the wind, but God gave it to us. As we crouched in the trenches I shouted to the man next to me, as the wind roared over our heads: 'The Lord is fighting for us.'

"Gen Feng had now arrived and was in command. An order came that the entire line was to advance at twelve o'clock the next day. Our men were in a state of exhaustion. For six days they had no time to eat, and it was impossible to sleep because of the enemy's fire, and the roaring of the wind.

"Just at twelve o'clock the next day, the wind increased still more. Though the men were so weak that they could scarcely clamber out of the trenches, yet the wind picked them up, and carried them along toward the enemy. We charged with bayonets and swords. As we advanced the enemy did not wait for

us. They turned and ran, and the retreat became a rout.

“The wind kept on blowing at the back of our men during the entire three days’ pursuit of the foe, until we reached Kaifengfu, the capital of Honan. But it gradually decreased. And now we had more time to eat and sleep. All the time the enemy were retreating they kept sending messages to Gen. Feng asking for terms. But he refused to accept any terms. At length the opposing army went to pieces, and scattered in every direction.”

Not long afterward an order came from the President of the Chinese Republic appointing Gen. Feng Governor of Honan. And later Gen. Chang received a decoration from the President signaling his heroism.

But this was not the only part the Christian army was to play in the war of 1922. In the very heart of the war area, where 180,000 troops were facing

each other, and neither side seemed able to win a decided victory, it was one brigade of the Christian army that turned the tide of battle.



Gen. Li Ming Chung, whose troops wrought a critical victory in the war of 1922.

CHAPTER IV
HOW HEAVEN'S ARTILLERY
HELPED

WHEN the decision hung in the balance in the war of 1922, it was one brigade of Gen. Feng's Christian army that suddenly appeared on the scene, signally defeated the right wing of the enemy, and started a retreat that became a rout, and gave the government forces victory. It was a modern parallel of Gideon and his band. The Chinese Gideon was Gen. Li Ming Chung, one of the godly officers of General Feng's Christian army. Like his Old Testament predecessor Gen. Li is "a mighty man of valor," big and strong and robust, a picture of health and vigor.

Gen. Li kindly consented to tell me the story of his conversion, and of how the

Lord had given victory in answer to prayer. The Chief Chaplain of the Christian army, Pastor Hsu, and Rev. Martin Ekvall, and myself visited Gen. Li at his headquarters. He received us graciously, and very simply and humbly told the narrative of how he had found the Light; and of the part he and his men had played in the civil war of 1922. Throughout the entire story there was not a trace of boasting, but rather a depreciation of his own efforts, and a desire to give God all the glory.

Gen. Li said: "In 1911 Gen. Feng was stationed in Peking. He was a major and I was a lieutenant in his battalion. Both of us felt we should be examples to our men. We did not want them to drink and gamble and go to immoral houses, but we did not know how to stop these practices.

"We went to hear addresses about Christianity at the Methodist Church, and at the Y. M. C. A. In 1912 Dr. John

R. Mott visited Peking, and held special meetings for soldiers. He gave an illustration that mightily convicted me of sin. He said a man was like a tree. Outside it looked very fine. But inside it was eaten out by worms, and a wind would blow it down. So he declared that men who have habits of gambling and other evils will be blown down by the wind of temptation.

“I was also given a book by Dr. Mott showing that God was all-powerful; that man was created by God; and that the more a man sins the farther it drives him from God. Dr. Mott also emphasized the value of Bible Classes. Many were formed. Major Feng and I attended a Bible Class at the home of Mr. C. T. Wang, which was taught by Mr. C. T. Wang and by Mr. C. C. Wang, and by Bishop Norris of the Anglican Church.

“Before this I had loved wine and gambling. Now I gave up all these

things and accepted Christ as my Saviour. Every Sabbath I attended services at the Methodist Church. Three months later Gen. Feng, and four other officers, and myself were baptized by the Pastor of the church, Rev. Liu Fong. Soon after our baptism Major Feng and I organized Bible Classes for our soldiers in the camp, which were conducted by Pastor Hsu who is now the Chief Chaplain of our army.

“After two months the General in command of the camp prohibited the Bible Classes from being held in the barracks. Then Major Feng sent his men off to Peking to attend Bible Classes there. He also published a book for the use of the soldiers, containing Chinese proverbs and Scripture passages. This was not prohibited. The first topic in the book was ‘Repentance.’

“During the next eight years Major Feng rose to the rank of General, and his army increased from one thousand

to ten thousand men. We were sent from place to place and engaged in ten battles. Before each battle we prayed that God's will should be done rather than our own. The result was we were never defeated, but always victorious."

Gen. Li then told the story of his victory in the war of two years ago: "In 1922 Gen. Chang Tso Lin came down from Manchuria to fight Tsao Kun (President of the Chinese Republic), and Wu Pei Fu (the Commander of the government military forces). Gen. Feng was then Military Governor of Shensi. They wired him asking if he would send some of his troops to their aid.

"Gen. Feng called his officers together to ascertain their opinion. I said, 'This call is not to fight against Chang Tso Lin, but to save our country.' Gen. Feng decided to accept the call, and two days later began a rapid march to the railway 300 miles distant. My brigade was sent ahead, and by traveling night

and day we completed the journey in seven days.

“Later a wire came to Gen. Feng from Tsao Kun asking him to send Gen. Chang and his brigade to join Wu Pei Fu in his stand against Chang Tso Lin. But this was not feasible as Gen. Chang was not there at the time. Just as formerly I had heard God’s call to go to the war; so now I seemed to hear His voice saying, ‘You are to go against Chang Tso Lin.’

“When I asked Gen. Feng if I could go to the front with my men he replied, ‘Wait a little, and let us think about it.’ I went away and prayed, and again received the assurance that I would be sent. An hour later word came from Gen. Feng that I was to prepare to leave at once. We entrained for Toli, where my men were prepared for the battle.”

As Gen. Li continued the narrative it was interesting to notice how he asked

and received a sign from the Lord, just like his predecessor long ago. He said:

“The two armies were arrayed one against the other. On the north was Chang Tso Lin’s army of 120,000 men, and facing him was Wu Pei Fu’s forces with 60,000 men. I went to my tent, and asked God to give me a sign whether or not China was to be destroyed. The Lord showed me that I was to go over the mountains, around the opposing armies, and come upon Chang Tso Lin’s men from the rear.

“Acting upon the word given me by the Lord, I set out with my brigade of five thousand men. We crossed the mountain range, and spent the night on the other side. Early the next morning we again set out as it was necessary to cross the mountain once more. As we were marching we took wrong road. We met an old woman who said, ‘You are going in the wrong direction. You must

take the other road.' As we went over the mountain the passes were so narrow in some places that four men with machine guns could have held up the entire brigade."

Just as long ago Gideon and his band suddenly blazed forth from a hilltop; so their modern successors unexpectedly opened fire from the top of a hill—only in China the action was at noon instead of at night. Continuing the narrative, Gen. Li said:

"After passing the crest of the mountain we came out on a hill overlooking one of the chief headquarters of Chang Tso Lin's troops. Thirty thousand men were in the valley below, only half a mile distant. At noon I gave the order to open fire. The artillery remained on the hillside, while the infantry advanced. After three hours fighting the enemy began to retreat. A brigadier general was among those of the enemy who were



Rev. Liu Fong, who baptized Marshal Feng and Gen. Li, leading the singing when three thousand of the troops were baptized.



Col. Chang and some officers of a calvary regiment with their pocket Testaments.

killed. We captured five hundred men and 1,000 rifles and machine guns. Our total losses were three killed and ten wounded."

The parallel between General Li and the Old Testament story was further carried out through his following the foe and winning a second victory:

"For three days we followed the enemy. At length we came upon two brigades who were resting. I ordered my troops to charge. Before the attack the air had been quite calm. As we advanced a very strong wind arose. It was at our back, and blew directly in the face of the enemy. As we advanced the men turned and fled. We captured 600 men, and four field guns, and 70 carts."

Thus this modern Gideon with a mere handful of 5,000 men turned the right wing of Chang Tso Lin's army, and started a retreat that spread throughout

the enemy forces, and swept 120,000 men back into Manchuria. Truly the Lord God of Hosts still rules and reigns, "that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. . . . He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth. . . . The people that do know their God shall be strong, and do exploits."

Gen. Li then continued the narrative, telling how they followed the retreating troops first to Tientsin, and then farther north. Nor did he and his men neglect to praise God—and that openly—for the victories achieved. He said:

"As we waited at the station at Tientsin we sang hymns, and prayed, and thanked God for the victories He had given. As Chang Tso Lin's men went northward they looted the towns en route. One of the towns they would

pass through on their way back to Manchuria, was Lu Tai. At this place there lived a retired Christian general named Hsu Shu Shun. He spent an entire night in prayer asking God to protect Lu Tai from being looted. As he prayed the Lord seemed to give him the assurance that his prayer would be answered. So he decided to remain in the town with his family instead of leaving as many were doing in other places.

“Presently a regiment of Mukden cavalry reached Lu Tai. The men were very tired, and many of them slept in the early afternoon. Suddenly at 3 P. M., while some were still sleeping and others had finished their siesta, there was a terrific noise like that of an exploding shell. The Mukden troops sprang up and leapt upon their horses. Some did not even take time to put on their saddles. They left their ammunition and other carts, and fled for their lives. The noise was in reality a clap

of thunder, from a sky that was only a little cloudy, instead of a shell from pursuing troops! It was Heaven's artillery making itself heard in answer to prayer.

“The next day 500 infantry troops reached Lu Tai in their retreat northward. They asked for a boat to take them down the river to the coast where they could get a steamer for Manchuria. Gen. Hsu explained that their use of the boat might make difficulties when the pursuing troops arrived. They misunderstood him, and thought he said the pursuing troops were then arriving. So they hurried away on foot instead of taking the boat. Thus a second time their property was protected by divine interposition.”

Gen. Li and his men followed the retreating troops through Lu Tai and some distance beyond. Then they returned and spent three days in Lu Tai preaching the gospel. The meetings

were held in a theater, and the speakers included Gen. Li and several of his colonels and majors. A great many of the people believed and turned to the Lord.

CHAPTER V

WHY PEKING WAS CAPTURED

A GAIN in 1924 there was civil war in China. Once more Marshal Feng, and his army were called upon to assist Wu Pei-fu against their former foe, Chang Tso-lin of Manchuria.

Marshal Feng and his men went northward toward the enemy. They remained inactive for some weeks, and then astonished the world by suddenly making a forced march back to Peking and capturing the city in order to end the war and bring peace. The action of Marshal Feng was severely criticized.

Shortly before the sudden capture of Peking, the writer left the capital for similar labor in the central and eastern provinces. The only information I could

secure about the war in the north of China was gained from vague rumors and from scrappy and often misleading newspaper reports. I felt the full force of the "storm of criticism and misrepresentation" of Marshal Feng, as Mr. Hoste has phrased it, which swept over China like a dust storm from the Gobi Desert.

Various friends urged me to make a special visit to Peking to ascertain the real facts in the case. On reaching the capital, the first person with whom I talked was Mr. Arie Kok, the Chancellor of the Netherlands Legation. He has been in China fifteen years, and speaks exceptionally fluent Chinese. He was in the inner circle of events from the very beginning of the civil conflict. Probably few if any foreigners in the capital had as many opportunities as Mr. Kok to look behind the scenes. When I asked Mr. Kok, as a private individual, about the present status of the

Christian army, he said: "The events of the past few months in China have cast no shadow on the character of Marshal Feng in the minds of those familiar with the facts. He is worthy of our high esteem and respect, both as a sincere Christian, and as a good patriot, just as much as before the Peking coup d'etat.

"Marshal Feng's army is totally different from other Chinese armies. Other troops fall or stand with their leaders. The only force that holds them together is their pay. Marshal Feng's men are held together by their Christian principles and their ideals of love for the welfare of the nation. The army remains intact even when the men have not been paid for months.

"Marshal Feng still controls the army. As for morality and Christian spirit and character, this army remains unique in all the world. It has more

than doubled in strength, and now numbers from 60,000 to 80,000 men.

“The good work begun by Marshal Feng is continued by his brigadier generals, who have been promoted by presidential mandates, and now hold important positions in and around the capital.”

In speaking of the principles that should guide us in forming our opinions of Marshal Feng and his actions, Mr. Kok said: “To attempt to measure the actions of Chinese Christians by Western standards would be an error. It could hardly be expected that those who have known the Bible for only a short time would live and act exactly like Christians schooled in the Scriptures from infancy, and brought up in a Christian environment, and with centuries of Christian experience at their back. So at times the conduct of Marshal Feng and his Christian generals may be gov-

erned more in accordance with Old Testament standards than is usual with us.

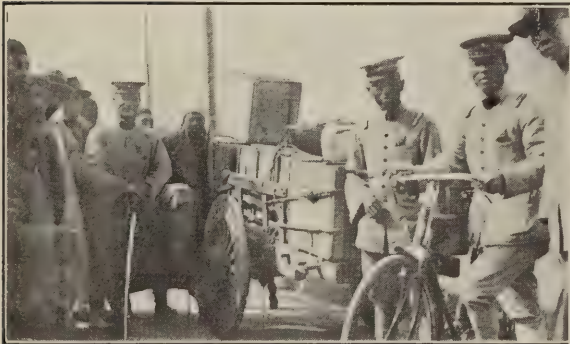
“The Oriental, with the precedent of Chinese history and the sanction of national custom, may well misinterpret much of the Old Testament. Certainly sound New Testament teaching and study are still needed in Feng's army, and indeed they themselves recognize this, and are anxious to have such help.”

One of the main objects of my visit to Peking was to find out the real reasons for Marshal Feng's sudden return from the battle-front to the capital to overthrow those in authority and assume for a time the reins of government.

The first person from whom I sought a statement on the subject was Pastor Hsu, the Chief Chaplain of the Christian army, who had coöperated splendidly in the work among the troops some months previous. When I asked him what led



Pastor Hsu, the chief chaplain of the
Christian Army, who helped in
leading Marshal Feng to
Christ.



Carting Testaments for the troops through the
streets of Peking.

Marshal Feng to make the momentous decision, he said: "He returned to Peking for the following reasons:

1st. Wu Pei-fu was not prepared for war, while Chang Tso-lin had been preparing for two years.

2nd. Wu Pei-fu had practically no money with which to carry on the conflict, while Chang Tso-lin had plenty of money.

3rd. No winter clothing was provided for Marshal Feng's men, yet they were ordered to march northward through the desert on a month's journey in an encircling movement on Mukden. The men would have perished with the cold.

4th. The food supply sent to Marshal Feng was utterly insufficient. The flour and rice furnished would only last 15 days at the most

5th. The promise of financial help was broken. Marshal Wu promised \$500,000, but a total of only \$200,000 was received. Marshal Feng had 5,000 carts

and 3,000 camels for which he had promised to pay \$10,000 a day, so the \$200,000 would only last 20 days for the carts and camels, with nothing for food or pay for the soldiers.

6th. Marshal Feng was told to take money and food from the people. But he refused to rob or loot. In addition there were not sufficient people in the desert to support his army, even if he had wished to loot as he marched.

7th. He was unwilling to support a war that meant the slaughter of so many Chinese by Chinese, with nothing to be gained in the event of victory.

8th. He returned to Peking to bring about peace, and was willing to fight, if need be, to secure this end.

Before I left Peking Mr. Kok arranged an interview with an official who is perhaps better fitted than almost any other person to speak authoritatively on behalf of Marshal Feng. He is Mr. Hsieh Tupi, the Civil Governor of

Peking, who was one of Marshal Feng's representatives at the reorganization Conference.

When I asked Mr. Hsieh Tu-pi what had actuated Marshal Feng in making the Peking coup d'e'tat, he said: "Marshal Feng's main object during the past four months has been peace and unity in the Chinese nation. In coming back from the front during the fighting his aim was to bring about peace.

"He was not in enmity with Wu and Tsau Kun; but their objects were different. Their object was war: his object was peace. Hence for this reason he invited Tuan Chi-jui to come to Peking. Tuan is a man who is honored in China, and is known for his honesty and uprightness of character, so Feng thought he was the man to save China.

"Chang Tso-lin and Wu Pei-fu had already been fighting for two months and the end was not in sight. The war

might have lasted many months more. Many lives had already been sacrificed and much money spent. Feng made the peace move in order to stop the needless bloodshed and civil strife, and bring peace.

“Then Marshal Feng resigned because he wanted to show that his move had been made simply and solely for the benefit of the country, and not for his private interest. He also wished to show that he had no enmity toward Wu and Tsau Kun. At that time Marshal Feng sent telegrams to all the provinces and to Wu and other generals to sacrifice their private interests for the good of the country.

“In that wire there was one important sentence which was this: it is the military men, instead of the people, who are the cause of the troubles in China. He also expressed the hope that in the future the military leaders would act for the benefit of the people rather than for

their injury. The telegram also declared that for thirteen years the military leaders have been alternately in power by fighting, and Marshal Feng hoped that henceforth they would stop their internal struggles for power, and come to a lasting peace.

“In all these efforts Marshal Feng was perfectly sincere. He resigned three times, and three times his resignation was not accepted. Because the political situation has not been settled, Tuan desires Feng to remain at the head of his army so he can be ready for future eventualities.

“Marshal Feng has now resigned for the fourth time because he thinks there is no need for him. But Tuan still wants to retain him, and has refused his fourth resignation.” *

When I asked Mr. Hsieh why Marshal Feng deposed the young Emperor, he said: “When the agreement was made

* Other resignations followed.

about the Manchu abdication, it was stipulated that the Emperor should leave the palace within a short period of time. However, he never left the palace. On the contrary he continued to issue edicts, and to keep up his court, and to receive the homage of the Manchu nobles. So in this way he remained Emperor among his own clan.

“This was a cause of confusion to the people; and was not in accord with the spirit of a real republic. It was also a cause for all sorts of rumors and plots for the restoration of the monarchy. Feng and his cabinet decided to put an end to this anomalous situation.”

When I asked about Marshal Feng's attitude toward Bolshevism, Mr. Hsieh said very positively: “Feng has not the least connection with Bolshevism.”

In conclusion I asked why it was that Marshal Feng has been sent off to the frontier of the country, instead of being given a prominent position in the heart

of China. In reply he said: "When Feng went to Tientsin for a conference with Tuan and Chang, it was suggested by Chang Tsolin that Marshal Feng should become Governor of the rich central province of Hupeh. But Feng declined this offer, because the object of his coup d'e'tat was not to gain a province but to serve his country. Moreover, his acceptance of this position would have caused fresh fighting, which was in opposition to his ideals of peace.

"Marshal Feng had often expressed his desire to get the sparsely populated districts colonized. Tuan seeing that Marshal Feng refused to accept any office in China proper, thought he might re-accept the appointment to his old office which was Director General of the Northwestern Frontier. Thus far Marshal Feng has not accepted even this position.

"Marshal Feng compares China to a family where all want to be near the fire.

But there is not room enough for all near the fire. There is plenty of room outside the central part of China and few people are living in these outer places.

“His idea is that instead of all crowding around the fire, they should go to the sparsely populated places and start fires by cultivating the land and immigration.

“Tuan has found out now that Marshal Feng does not want to have a fine place in some rich province in China; but that he likes these out-of-way places. Hence he hopes he will devote himself to immigration.”

Shortly before Mr. D. E. Hoste left Shanghai for a trip to Australia and Great Britain, I asked what he thought of Marshal Feng's Peking coup d'e'tat. In reply he dictated a strong statement showing the tremendous responsibility a person takes upon himself in deciding to forsake his superior officer; but declaring that under certain circumstances

it was not only permissible, but justifiable. Mr. Hoste said further that looking at the past records of Wu and Feng he felt the latter was entirely justified in his action. Let me quote Mr. Hoste's own words: "It is necessary to inquire what use Marshal Wu Pei-fu had made of the great power which had been his during the preceding years. Had he made any adequate efforts to put down brigandage, and protect life and property? Had he made any attempt even to curtail the terrible opium evil? Had he taken steps to check the notorious dishonesty amongst some high officials? Had the immense sums of public money in his hands been spent in promoting the public interests? With every desire to recognize the practical difficulties of dealing with the above matters in China at the present time, and also to recognize that no man, however good and able, could fairly be expected to do away with them completely in a compara-

tively brief space of time, I nevertheless fear that truth and justice require a distinctly negative reply to the above questions.

“It is an indisputable fact, to which the past record of Marshal Feng bears witness, that ever since he has wielded any substantial measure of authority, he exerted his whole power and influence in order to deal with public evils and to promote the best interests of the community. Let me repeat my belief that he has sincerely endeavored to act rightly at the present time is not based upon the fact that he has for some years made a public profession of Christianity. Everyone knows that such profession may be made, even with a considerable measure of sincerity, and yet may not be deep and strong enough to govern the conduct of a public man at all times. Let me not be misunderstood. Personally, I am convinced that Marshal Feng is a sincere Christian of high

character, but I do not base my estimate of his action upon that. I do point to the incontrovertible fact that his past record is that of a public man who has constantly set an example of self-denying devotion to the public interest within the limits of his power and authority.

“In closing this letter I must again repeat that for my own part, my mature considered judgment is, that Marshal Feng acted rightly in leaving Marshal Wu, thereby averting great evils from his country.

“I trust you will be greatly helped in securing the earnest persevering prayers of Christian people everywhere on his behalf, and in clearing away from many minds the doubt and distrust engendered by the recent storm of criticism and misrepresentation. It is my own habit to pray for him two or three times every day.”

Shall we not follow Mr. Hoste's ex-

ample; and as Aaron and Hur long ago held up the hands of Moses, so may we not help to bring to Marshal Feng and his officers and men divine guidance and wisdom and strength by our earnest and daily intercession on their behalf?



Happy warriors with their pocket Testaments.

CHAPTER VI

HOW PRAYER STOPPED THE BATTLE

GEN. CHANG-CHIH-CHANG, the flaming evangelist, led the first battle line of the Christian army in the war of 1924. I was eager to secure the story of the war from his own lips. He was then Tuchun of Charhar with his capital at Kalgan, about 200 miles north of Peking. Marshal Feng was also staying in Kalgan for a time so there was a double incentive to visit this city.

After a seven hours railway journey from Peking over the only line in the country built entirely by the Chinese, Kalgan was reached. It has a frontier flavor like a city on the Western plains of the United States or Canada. Mar-

shal Feng kindly received my missionary host, Rev. Carl Soderbom and myself; and following the interview invited us to take breakfast with himself and a number of his Generals. During the meal I asked Marshal Feng if it was true that he had had eight suits of foreign clothes made for travel abroad. "No," said he, "that is a mistake. It is nine."

General Chang Chih-chang readily granted my request for a connected account of the army from the beginning to the end of the conflict. Indeed he exceeded my request. He and his wife invited the missionaries of Kalgan to be their guests at tiffin at the Tuchun's Yamen. After the luncheon he took the company into his office. After offering a fervent prayer, General Chang began the story of the deed that changed the history of China.

Speaking in his usual rapid, impassioned manner, and illustrating the

events described with waving arms, General Chang said:

“From the beginning of its career the Christian army had not dared to take a step without asking Divine sanction. Conditions in China made the entry of the army into the recent war a difficult problem.

“The President of the Republic, Tsau Kun, was covetous of money; and Wu Pei-fu of power. The President was seeking to get more and more money, instead of to save China. If anyone wished to have an interview with Tsau Kun he had to pay to secure it, showing his love of money rather than of his country. Wu Pei-fu did not have that fault, but he wanted to be ‘the big man’ of China. He was determined to rule the country by force of arms, no matter how much loss of life and suffering was entailed.

“Marshal Feng was promised guns and equipment before he left Peking.

He only received a portion of the arms and ammunition. The remainder was only supplied after Marshal Feng had personally paid more than \$100,000 to Tsau Kun.

“At length the army began its march northward. As they journeyed the leaders were praying earnestly that the Lord would show them clearly what they ought to do.

“On October 19th, Marshal Feng called a meeting of the Brigadier-Generals and made a long address to them. He felt very sorrowful. He wept over the sad plight into which the country had come through the impotence and corruption of its rulers. Each of those present made long prayers asking God to show them His will in the matter. At the close of the meeting all, with one accord, felt they should return to Peking.”

At this point there were interruptions and we departed. A couple of days

later General Chang continued the narrative, saying:

“It was an eight days’ march to the capital. They decided, however, that the journey must be made in four days. For this reason Marshal Feng asked God to grant them two things: First, physical strength for the troops; and second, that there should be no rain during those days.

“Both petitions were granted. Before they started there was a heavy rainfall; but no rain en route. The men were able to endure the strain without any mishaps. They marched all night and part of each day. They only slept three or four hours in the twenty-four, and reached Peking in four days as planned. Tsau Kun and Wu Pei-fu could not understand how they had come back so quickly.

At six o’clock in the morning, on the 23rd day of October, they quietly entered Peking. The city was taken with-

out a shot being fired. Later in the day other soldiers of the army entered the city singing hymns.

“At Peiyuan a few miles north of Peking, Marshal Feng held a meeting with his officers, and with General Sun Yush, and General Hu Sheng Yi. They sent out a telegram to the whole of China saying they had determined to stop the war and uphold peace.

“This telegram was received by Wu Pei-fu. He did not believe it was true. He thought that Feng and Hu were still at the front. How then could they send out such a telegram from Peking? Marshal Wu also sent out a telegram to the whole of China saying the wire signed by Marshal Feng and the others was false. He also sent a wire to Marshal Feng at Jehol asking if the telegram was true and saying, ‘I hear that you and General Hu are at Peking. But how did you get there so soon?’

“Marshal Feng replied saying, ‘Yes, it is true. We are all here at Peking. We are organizing the National Army.’ When Wu Pei-fu received this message he was very angry. He was then in the front line of battle near Shanhaikwan. He left there at once, giving the command of his men to his officers, and came back to Tientsin. He sent telegrams to the provinces he controlled asking them to send troops to Tientsin to fight with Marshal Feng.

“Both sides then prepared for battle. Wu sent troops toward Peking to dig trenches. Marshal Feng sent men to meet his opponent. I led the first line of our troops consisting of about 16,000 men. The opposing forces met and began to fight.

There were about 30,000 men on each side.

“Our aim was to uphold peace. We did not wish to fight and only did so to bring peace more quickly. Day and

night, both as individuals and in groups, both at the front and in the rear, we were praying and asking for God's plan to be revealed.

“There were four days of severe fighting. On the last day of the four, on Sunday, November 2nd, we held Divine service as usual at 8 o'clock in the morning. At this time the fighting was severe, only a mile away. The roar of the big guns shook the earth and the fences. Only parts of the address could be heard. Several officers made earnest prayers that the fighting might quickly end.

“The position of our troops was very poor. The ground was level. The men had no natural shelter. The foe had a river-bank and a village to protect them. A shallow river ran between the two forces. The only way to get to the enemy's side of the river was by a railway bridge.

“At ten o'clock that morning all the officers and men of Marshal Wu surrendered! They put down their arms on the river-bank and said they would fight no more. This sudden surrender of the enemy, when they had such a good position, was such a clear answer to prayer, that it seemed to indicate that we were in the line of God's will in seeking to bring peace.

“The first line of the enemy extended along the river, while other lines of their troops extended back to Tientsin. It was miraculous that when the first line of Marshal Wu's men laid down their arms, all the other lines right back to Tientsin also surrendered to General Li and General Sun. The following day we entered Tientsin. As we approached, Wu Pei-fu fled.”

After the conclusion of the war General Chang wished to resign from the army to go throughout China preaching Christ. His plan was to attend a Theo-

logical School for a time and then go out as an evangelist. He went to Marshal Feng to present his resignation, but his chief succeeded in persuading him not to leave the army, saying that although commanding troops he could still preach Christ.

Later General Chang was promoted to the rank of a full General and was made Tuchun of Charhar. But notwithstanding his civil and military duties, General Chang is hoping to carry out an extensive evangelistic program. He wants to send out Evangelistic Bands composed of military officers to various provinces of China to win the soldiers to Christ. He said:

“I have drawn out a plan for forming Evangelistic Bands, composed of some of my officers and myself, to go out to evangelize the Chinese troops in various provinces. It is now in the hands of Marshal Feng.”

But General Chang's concern for the salvation of souls is not confined to his public preaching. The story is told that one of his first questions to one of the foreign Consuls in Kalgan was whether he was a Christian. When the reply was a bit dubious, he asked whether he had ever examined the doctrine.

As General Chang does not speak English the interview was interpreted by Rev. H. S. Chang, the Chaplain of the troops under the command of the Tuchun. Chaplain Chang also interpreted for me as I spoke to nearly one hundred officers. Most of the men had received Pocket Testaments nine or ten months previous. When I asked how many had read the Testament every day since, about ninety per cent raised their hands; while in reply to the second query as to how many had carried the little Books each day since, it seemed as if one hundred per cent of their hands were upraised.

The war in China and the ensuing events have not lessened, but greatly increased the opportunity and obligation of prayer for Marshal Feng and his officers and men; and for those now associated with him. Not only has Marshal Feng's own army doubled in numbers; but the armies of Generals Sun and Hu—each numbering tens of thousands—are working in coöperation with him.

This presents a unique and urgent appeal for intercession on the part of Christian people in all lands. Will you not link your prayers with those of multitudes of others in praying daily and earnestly for a gracious outpouring of God's Spirit upon Marshal Feng and his officers and men; and for his associates and their troops; and for the spread of the Word of God, and a great spiritual awakening throughout China?



Paul Wang, policeman, prisoner, preacher.



Mr. Wang and the wheelbarrow with which he is making
a preaching tour through China.

CHAPTER VII

PAUL WANG: POLICEMAN- PRISONER-PREACHER

WHILE commanding one of the brigades of Marshal Feng's army, near Peking, there was laid upon the heart of General Chang a longing to preach the Gospel to the men in the First Model Prison of China's capital. Naturally, the prison authorities welcomed the coming of General Jong to speak to the men. He addressed the men on several occasions, telling them of the joy and peace he had found in following Christ, and pleading with them to forsake idols, and follow and serve the living and true God. One of his addresses was only three hours in length!

The prisoners were greatly impressed with the fiery eloquence of this General

who loved them enough to take time to come and tell them of the blessing he had found in the new religion. Scores of them believed, and later thirty-six of them were baptized.

One of those turned to God through the preaching of General Chang was a man who had formerly been a policeman in Peking. He had been mixed up in a fracas, and was just finishing a term of three years. The policeman-prisoner felt so grateful to God for saving his soul that he decided while still in prison to devote the remainder of his life to preaching the Gospel to his fellow-countrymen. His wife was dead, and his daughter betrothed, so that he was free from family encumbrances. He determined to make a ten years' preaching tour of the twenty-two provinces of China.

After leaving the prison, he spent two months in Peking, preparing for the trip. Each night he attended a Bible

Class at the Shunchihmen Church to get a better knowledge of the Word of God. At this time he also joined the Pocket Testament League and received a Pocket Testament similar to that presented to General Feng's soldiers. He secured Gospels from different agencies and sold them to supply his needs and to help in preparing his outfit for the proposed trip throughout China.

At this time he also received a little money that was due to him from the Police Department, and which had been held by them during his imprisonment. He used \$4.00 of his scanty fund to purchase a wheelbarrow. He loaded the wheelbarrow with his luggage, and with a supply of Gospels to sell en route. The barrow also bore a flag, stating he was making a preaching tour throughout China. It was in the spring of the year that Mr. Wang started from Peking on his unique wheelbarrow campaign of spreading the Word of God and preach-

ing Christ. For some time he visited various villages about the capital, and then set out for the provinces, pushing his wheelbarrow.

After reaching Kucheng, his tour was stopped for a time by the continuous rains which flooded the roads and made further progress impossible. Being unable to visit new territory, Mr. Wang was practically penniless. The Christians of Kuchong kindly helped him, but he did not like to receive their assistance.

A kind-hearted Christian named Pan asked Mr. Wang whether there was any trade at which he could work. He replied that in the prison he had learned to make tin kettles. Mr. Pan then said that he would give Mr. Wang a small room in which to work and sleep and would lend him \$10.00 for purchasing material with which to make tin kettles for a time until he could continue his journey.

Mr. Wang visited the near-by city of Paoting-fu to purchase some tools for making the ketles. Being unable to secure the special implements that he desired, Mr. Wang sent a letter to the head of the First Model Prison, asking him if he would kindly send him the tools, and stating that he would remit the money on receipt of them.

It was while I was working among the men in the First Model Prison in Peking that the head of the prison showed me the letter that he had received from Mr. Wang. At the same time the superintendent of the prison spoke very highly of the change in Mr. Wang's life. The letter was as follows:

“THE HEAD OF THE PRISON,

“*Dear Sir:*

“Since we parted from each other we have not seen each other for a long time. I hope you are all very well. After I was blessed by God by becoming a Christian, I made up my mind to preach

through all the provinces of China as soon as I got out of the prison. Now I have preached almost half a year since I was released. Everywhere I went the fellow-Christians treated me very kindly.

“On the Dragon Festival Day, I travelled to Yao Tsun Chen, six miles away from Lai Shuie, toward the northwest. At that time there was a special market in which a Chinese play was acted, and many people were coming to worship the idols in the temples near by. I preached before the platform of the theatre. At the same time, I met a fellow-Christian who came from Chiang Ying Tsun, four miles away northeast, whose name was Kao Ting Chen. He was preaching evangelistic truth in the same place. We two preached together to show the glory of our Lord. The next day I was asked to come to his village to preach.

“After a few days, I was ready to leave the village, but Christian Kao and

his wife, who are enthusiastic Christians, did not allow me to do so, as they knew that I was only preaching,—neither begging money from any one nor having a certain income or salary for the daily living. They gave me some food just the same as that which they took every day. I had no money, except a little cash I received from selling the Gospels. Though I had no fine food to eat; no rich clothes to wear; and no cozy house in which to live, yet I was always much happier than before.

“They knew my intention to always preach the Gospel, so they established a primary school named Wu Chen Service School. The boys came to this school without any tuition. I was asked to teach the poor boys in this school without getting any salary, but only for food supplied by Christian Kao. The school opened on the sixth of the sixth month.

“I taught for only two weeks. Suddenly the heavy rain came down con-

tinually for nearly a month. The flood rushed down quickly from the mountains. All the fields along the river banks were washed away. Half of Christian Kao's twenty acres of field were washed away, so he could not support me. Then I said Good-bye to him and decided to go to Shansi through Paoting-fu.

“When I came to Ku Cheng Chen, I heard that all the roads were washed away, and I could not go any further with my wheelbarrow loaded with baggage and Gospels, so I was obliged to stay a few days in the Ku Cheng Church. In this church there was a fellow-Christian whose name was Pan Chin Chang. He asked me what I could do. I told him I had learned in the prison to make iron-kettles. Well, Christian Pan, who had a house near the church, established a kettle shop named Pei Too Yang Pu—‘Working and Preaching Kettle Shop.’

“I tried my best to work hard except Sundays. Every Sunday morning I attended the church, and every Sunday afternoon I went with a preacher to the villages to preach. There are more than five thousand people in the village in which I am living.

“Yesterday I went to Paoting-fu to buy some tools, but I could not buy them all. There were no such kind of tools, viz: steel file, a hoe, and a drawing rule. I am in need of these tools. I hope the head of the prison will buy these for me and send them by post. I will pay the amount of money by post.

“Once I read in the New Testament that Paul had the occupation of sewing tents, so I think it is all right for me to have the vocation of making kettles. I am afraid that no one will believe what I am preaching if I have no certain work to do.

“With my best wishes to all,
“(Sgd.) PRISONER WANG SUNG YING.”

P. S.—Now I have changed my name from Wang Sung Ying to Wang Pao Lo —“Paul Wang.”

The writer was much interested in the letter from Mr. Wang, and later when visiting the prison, asked whether the tools had been sent and the money received, and an affirmative reply was given to each question. Some weeks later I visited Pao ting fu, and was very eager to have a personal interview with the policeman-prisoner preacher and to see his wheelbarrow. Word was sent to Kucheng, and that same day Mr. Wang came down with his wheelbarrow by railway train to Pao ting-fu. My missionary host, Rev. A. M. Cunningham, kindly acted as interpreter during Mr. Wang's visit.

The appearance and bearing of Mr. Wang were a pleasant surprise. His face is kindly and intelligent, and his deportment that of a Christian gentle-



A Chiukiang policeman with the
Book of books.



Hankow policemen with their Testaments.

man. Mr. Wang explained that his stay at Kucheng was only a temporary arrangement. He told how he works on week-days and attends a Bible Class at the church at night. On Sundays he attends divine service in the morning and in the afternoon goes out to preach in the near-by villages.

In speaking of his work of making tin kettles, Mr. Wang said: "The Kettle Shop is only temporary. I do not wish to lay up money, for I have given myself wholly to the Lord for service. I read in the Acts of the Apostles that Paul used his trade to support himself while preaching, so I propose to follow his example and make kettles for support, so I will not be dependent on others as I go from place to place. I hope to visit all the twenty-two provinces of China, completing the circuit in ten years."

When it was suggested to Mr. Wang that he might not live for ten years, he replied: "I have settled it with the Lord

that if I live one day, I live that day for Him.”

Mr. Wang lives the simple life. His daily food is millet, and he eats but two meals a day. At present he cooks his own meals. When travelling his daily expense for food and lodging reaches the large total of about seven cents a day, or possibly eight cents, if the Inn in which he spends the night is of a more aristocratic type.

Soon after arriving in Pao ting-fu, Mr. Wang suggested that we should visit the prison and preach to the men. Mr. Cunningham kindly arranged the service. Mr. Wang gave a splendid talk to the prisoners, saying in part: “Fellow-countrymen, be true. Serve your term as faithful men. Do not be overmuch depressed at being in confinement. All men are sinners before God. He will give you a chance. Trust Him and quit yourselves like men.

“When I was in jail, different ones, Buddhists and others, came to tell of their religious faiths and sacred books, but only the Bible is complete in that it offers an adequate redemption: a Saviour from sin; a new heart; and a Friend Who never fails those who trust Him here or hereafter.

“Read the Word. Trust it. It is God’s Word. It will never fail you. The peace of the Bible is altogether different from the joys of intellect, feasting, attending plays, etc. It satisfies the craving of the human heart to be right with God.”

Shall we not pray for Mr. Wang as he tours China on his campaign of wheelbarrow evangelism?

CHAPTER VIII

HARBINGERS OF REVIVAL

IN the midst of the darkness and chaos in China, there are rays of light that are harbingers of revival. The very turmoil of war and looting and brigandage is making the people seek for something that will give rest of soul and peace of mind in the midst of distress and uncertainty.

Professor James Peng, of Nanking Theological Seminary, was recently interpreting for me as I spoke to some hundreds of soldiers in the Y. M. C. A. at Nanking. As he saw how the Spirit of God seemed to be moving upon the hearts of the men, he said:

“The attitude of the Chinese people toward Christianity is very different today from what it was five or six years

ago. Then the people wandered in and out of meetings utterly careless, and indifferent. Today, however, all this is changed. They attend meetings in large numbers, and listen most attentively. Now is the time to work strenuously for the salvation of China!"

When I asked the reason for the change in the attitude of the people toward the Gospel message, Professor Peng said: "It is chiefly due to the political chaos. In the midst of the political turmoil and unrest the people want something stable, something that will give peace, and they are turning to the Gospel to seek for it."

Rev. William Taylor, a well-known missionary of the China Inland Mission, who has charge of their work throughout one of the provinces of China, said he too had noticed a new interest in the Gospel, especially during the last three years. And he gave the same reason, the political turmoil, as the cause of it.

In speaking of the rising tide in China, Mr. P. L. Gillett, Secretary of the Y. M. C. A. in Nanking, said: "When I came to China ten years ago, after working for a good many years in Korea, the difference in the spiritual pulse of the people was most noticeable. It was almost heartbreaking to see the listlessness of most professing Christians here, after being in the midst of the first century fervor of the Koreans. But gradually the tide has been rising. Now not a few are getting the Korean passion for souls. Our work among the soldiers during the recent war was most encouraging. I am convinced that a great spiritual awakening is coming to China."

From Shantung Province comes tidings of a real work of Grace. The awakening is in a village in a district under the direction of Rev. Charles H. Yerkes of Yi-hsien. He kindly gave me some facts about the movement. It is

carried on almost exclusively by the Chinese with only occasional visits from foreigners. It sprang up in answer to prayer, and prayer is the chief feature of the revival.

The human leader is a fairly well-to-do farmer in the district. He preaches but little, but devotes himself to prayer. He rises early and goes to the village church. At five o'clock he rings the church bell as a rising signal for those who wish to attend the general prayer meeting half an hour later. While waiting for the larger meeting, he and a few others intercede for God's blessing and help. At five-thirty, about forty people assemble, and pray earnestly for an hour or so for the unsaved, for a gracious outpouring of God's Spirit, and for whatever topics are presented.

The next meeting of the day, during Mr. Yerkes' recent visit to the village, was a special prayer meeting at twelve o'clock to ask God to prevent a threat-

ened war in their district, and to protect them from being looted. Some ten thousand soldiers were within a few miles of them, and a battle was imminent. But prayer was answered. The war was averted and the village was unharmed.

Still another prayer meeting is held at five o'clock in the afternoon. This is attended by about eighty people. The prayers are definite petitions for special objects brought before the gathering and offered by young and old with freedom and fervor.

The final service of the day is from six to seven o'clock. Those attending the prayer meeting remain for a unique and interesting closing hour. It is a Scripture repetition meeting. There is no leader, but one after another goes quietly to the front, repeats a verse or a paragraph, or perhaps half a chapter of Scripture, that they have learned that day, and then sits down. Everybody present takes part. First the men and

boys go forward, one by one, followed by the women and girls. A few people, who are too ignorant to learn a verse of Scripture, say a few words instead.

The people say that Farmer Cheng, the moving spirit of the revival, spends about eight hours a day in prayer. This includes the various meetings in the church that he attends, and family prayers in his own home, and prayers at the two government schools, as both the teachers of these schools have been converted.

But, Mr. Cheng is only one of those who are filled with the Spirit, and on fire for God. A girl in the church, not more than seventeen years of age, and quite illiterate, speaks and prays most fluently. She was engaged to a young man who was not a Christian, nor any of his family. For two years, she prayed for their salvation. Now the entire family have become inquirers and the girl is married. The mother-in-law has become

a leader, and has had a number of visions. In one of them she heard the most wonderful singing.

While prayer is the mainspring of the awakening, the activities of the people are not confined to intercession. They go out in small bands to the neighboring villages witnessing and preaching. Recently, as a result of their prayers and evangelistic efforts, and of special meetings held by a missionary who came to see the work of Grace, over one hundred new inquirers were enrolled from eleven near-by villages.

The very name of the place in which God is working so graciously, is curiously prophetic. It is "More Righteous Gully." In days gone by, the village was anything but righteous. It was the home of a man who some years since, robbed a consignment of silver nuggets that was being transported by a government official. Later he was caught and killed and two of his family were cruci-



Peking prisoners with the Word of God.



Happy rickshaw man with his Testament.



Peking students holding up the Word of God.

fied on the walls of the town. The name of the village is probably at least 700 years old, and at last it has become in truth the "More Righteous Gully."

Another significant sign of spiritual awakening in China is the formation of hundreds of Prayer Circles to intercede for the unsaved, and for an outpouring of God's Spirit. In Peking, in one mission, 120 of these Praying Bands were started about six months ago. It was recently reported that practically all are still going on, and that much blessing and spiritual quickening has been brought to pass through them.

In Nanking there are over 1,000 members of these Prayer Bands. The Bands are very small, having a membership usually of four or five or six including the leader. They meet in homes and schools and churches. A missionary recently told me that his church in Nanking has never been in such a flourishing condition as since the formation of the

Prayer Circles, and that the Chinese pastor had never preached with such power.

The great majority of the Prayer Circles in Nanking are in connection with schools, and meet daily for a brief period of intercession and Scripture reading or repetition. It was my privilege recently to attend a rally of over 500 leaders and members of these Praying Bands. Reports were given of how prayer had been answered for the salvation of souls, for the healing of the sick, and for protection in war. A young man in the Middle School of Nanking University said their prayers were answered in two ways: first, they prayed for the safety of Nanking several weeks ago when times were very dangerous; second, they prayed for twenty students, and these twenty students had all become Christians.

Another, a young man from one of the Middle Schools said they had organized

prayer groups among the government school students as well as among their own students, and have organized Volunteer Bands. They had been praying for their country and for the safety of Nanking; and their prayers had been answered.

Still another token of the rising tide of spiritual interest in China is seen in the eagerness of the people for the Word of God. All three of the Bible Societies working China report record circulations of Scriptures for the past year. It is peculiarly providential that just at this time of rising spiritual interest a movement has been inaugurated, to distribute a million copies of the New Testament in China. The chief method of the campaign is to reach the unsaved with the Word of God, especially students, soldiers, policemen, prisoners, railway and postal employees, government officials and employees, farmers,

merchants, and other largely unreached classes.

The plan is not an indiscriminate distribution, but a wise presentation of the Word, preceded by a great volume of prayer, and accompanied by careful personal dealing with the unsaved, and with an appeal to accept Christ as a personal Saviour. Furthermore, the Books are only to be given to those agreeing to read and carry them.

It is probable that never before in the history of mission work in China has there been such an opportunity as is presented today for praying and working for the salvation of this great and needy land. And never before has there been such a providential moment for a nationwide distribution of the Word of God. More of the people can read today than ever before. They appreciate the printed page perhaps more than any other nation. Millions of boys and girls are now in the government schools and

their joy at receiving a copy of the New Testament is almost unbounded.

God grant that everyone who reads these lines may pray **EARNESTLY** and **DAILY** for a great spiritual awakening in China; for an outpouring of God's Spirit upon the missionaries and pastors and Christians; and for the spreading of a million New Testaments throughout the length and breadth of the land.

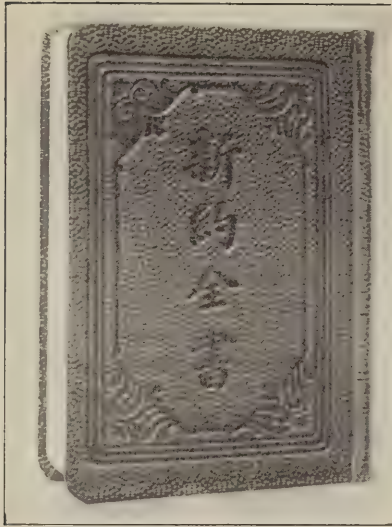
Every revival in the history of the church has come in answer to prayer, and let us pray with ever increasing faith and fervor that a great spiritual awakening may speedily come to China.

CHAPTER IX

THE TAIPING OFFICER'S TESTAMENT

IT may not be generally known that seventy or eighty years ago there was a distribution of a million Testaments in China. It occurred at the time that the Taiping rebellion and the opening of the treaty ports in China had turned the world's attention to this country to an unusual degree. The plan was financed chiefly in England, with contributions from America and other lands.

Last summer I was told at Peitaiho the story of JUST ONE of those million Testaments. The incident was related to me by the Rev. George Andrews of the China Inland Mission, but it was told to him years before by the Rev. J. Hud-



A Chinese pocket Testament. It is proposed to distribute a million of these in China.



Chinese leper boys who gladly agreed to read and carry the Word of God.

son Taylor, the founder of the China Inland Mission. Here is the story:

“During the Taiping rebellion a military officer was passing through Shanghai. Being detained there several days he explored the Settlement. God led him by the door of the London Mission street chapel, where a missionary was preaching.

“The officer went into the chapel and listened until the address was ended. Then the missionary said, ‘Many worshippers of God in various lands have donated money to print copies of our sacred classic, the New Testament, in Chinese, and to distribute them as free gifts. Now I have some here at my side, and if any hearer would like one, all he has to do is to come to the platform and I will give him one.’ Many pressed forward, including this officer, who received a copy and departed.

“Years passed. The rebellion was suppressed and law and order was re-

stored. A missionary of the American Baptist Church was preaching to a large company of people in a street chapel. At that time there was a severe drought in the Shanghai area. The missionary spoke of the drought and said, 'You have been praying to your idols to send the rain. It has not come. The idols cannot send it. Only God can do this. Why do you not pray to Him?'

"At the close of the address a gentleman approached the missionary and said, 'Why do you not ask God to send rain?'

"Thinking that the man had come to argue, he replied, 'Why do you not ask Him?'

"The stranger replied, 'I do. Every day I ask the Heavenly Father to send the rain.'

"'Is that so?' said the missionary. 'Come into the vestry and tell me about it.' They sat down and as the officer told his story he proved to be the one

who had received the Testament in another street chapel years previous. He had taken the Testament home, studied it carefully, and he and his family had become Christians.

“When the missionary asked if the officer had been baptized, he replied in the affirmative.

“ ‘Who baptized you?’ asked the missionary.

“ ‘The Heavenly Father,’ replied the officer.

“ ‘The Heavenly Father?’ What do you mean?

“ ‘Well, as I read the New Testament I found that those who believed in Jesus must be baptized. I did not understand it. One day I met some Roman Catholics and asked them about it. They said, “Yes, you go to the priest and he sprinkles water on your forehead, and that is baptism.” But I could not find anywhere in the Book that I must go to the priest to be baptized.

“ ‘I was puzzled and I did not know what to do. One day I was sitting in my home. The rain began to fall. I thought, Now is the time for my baptism. I went out into the courtyard, and raising my forehead to the sky so that the rain drops fell upon it, I said, ‘O God, in the name of the Father, the Son and the Holy Spirit, I accept Thy baptism.’ So the Father baptized me.’

“The officer invited the missionary to visit him at his home on one of the islands of the Tai-hu (Great Lake). The missionary consented, and some weeks later set out with a friend to find the place. After reaching the island they went along the main road. They met a man and asked where so and so lived. ‘Oh, you mean the man who worships God,’ was the reply. Going along a little further they met another man. Again they asked where so and so lived. ‘Oh, you mean the man who worships God,’ was again the reply.

“At length they reached the place and found a lovely Christian home. The house was free from idolatry, and the walls of the guest-room were hung with Christian scrolls. The entire household were worshippers of the true God. And it all came about through the reading of one New Testament.”

Such was the result of JUST ONE of the million Testaments. Mr. Andrews said that the episode greatly cheered the heart of Dr. Taylor, and led him to determine to be more zealous than ever in distributing the Word of God.

That was what the Word did in China seventy years ago. Now let me give an illustration of its power in China today. A year ago I visited two big model prisons in Peking. The authorities, though not Christians themselves, extended every courtesy. They gave permission to address the men and distribute pocket Testaments.

Several talks were given to the men and eight hundred Testaments were presented to those who agreed to carry them, and to read at least one chapter daily. The work in the Second Model Prison especially was splendidly followed up by Mr. Goa of the Educational Department, who had formerly been an officer in General Feng's army.

The results that followed were nothing short of amazing. Within six months more than a hundred of the men from the two prisons, who had received the Testaments, were released before their terms expired, because of good conduct.

But the fruitage of changed lives was by no means confined to those whose terms had been shortened. It was my privilege to visit both the prisons again about six months after the Testaments were first distributed. At once I was struck with the brighter appearance of the men who had become Christians. I

asked for volunteers to stand up before the other men and tell of any blessing they had received through the Testaments. The response was as ready as if it had been a Salvation Army or a Rescue Mission meeting in the homelands. One man said:

“I have read to Hebrews. Before I received the Book my heart was very wicked. Now my heart is full of peace and I am very happy.”

Another man said, “I never heard of Christianity before I came to the prison, but since I received the Testament I have believed in Jesus Christ, and my heart is now full of peace.”

Another testified, “Before I received the Testament I was always sick and full of trouble. But after I read the Testament my sickness melted away, and my heart is filled with peace and I am always happy.”

The convicting power of the Word was clearly revealed in the testimony of

quite a young man. He arose and spoke with great earnestness, saying in substance: "When I came to the prison I thought that I had never done anything wrong in my life. But after reading the Testament I realized that I had done many wicked things. Now I have found peace and I am always very happy."

Nearly a year later another visit was paid to the Second Model Prison. At the close of the address an intelligent-faced prisoner stood up and said: "Before I came to the prison I was a bad man. Since receiving the Testament, I have read it every day and have carried it every day. I have accepted Christ as my Saviour and my heart is full of peace and joy. Then a look of sadness came over his face as he said: "My family are not good people. When my father and mother and brother come to visit me I exhort them to receive the doctrine, and now they have begun to believe."

The man spoke with such earnestness and sincerity that we looked up his record to ascertain the cause of his imprisonment. He had been committed to prison on the charge of murder. The prisoner kindly gave me the little Testament he had read and carried, in exchange for a new one. In the Testament was a slip of paper on which was written a meditation expressing his new-found joy and peace in Christ. It read as follows: "Although I am poor, I am glad to learn the doctrine of Christ, and my heart rejoices. My heart is sorely troubled when I think how the Lord suffered on the Cross for me.

"The Lord gives me peace! The Lord gives me peace! The peace which the Lord gives me is altogether different from the happiness which the world gives; and men cannot take it away. Peace is in heaven!"

CHAPTER X

GOD'S WORD FOR CHINA

A MISSIONARY paced up and down in my room in Shanghai, telling of the triumphs of the Gospel in China, as he had seen them during many years of valiant service. At length he exclaimed, with all the pent-up fervor of his soul: "The Bible is the only hope of China."

This recalls the story of the Indian Prince who visited Queen Victoria and said "Great Queen, What is the secret of Britain's greatness?" Going over to a table and raising aloft a copy of God's Word, the gracious Queen replied: "That Book is the secret of Britain's greatness."

It was the Bible in the hands of the Pilgrim Fathers and other early settlers

that laid the foundation of America's greatness, and it is the Bible that has been responsible for any later real greatness that she has achieved.

And shall we fail to give to China the Book that has made Great Britain and America the two foremost nations of the modern world?

In these days of war and brigandage, of famine and flood, and of general unrest and upheaval in China, the hearts of the people are puzzled and perplexed. They are reaching out feeble hands from wistful souls, if haply they may find something that will give peace and stability in the midst of chaos and discord. Is it not a challenge to Christendom to place the Word of God in their hands and say, "This is the Way, Walk ye in it."

The people are hungry for knowledge. With many it amounts to a passion. Students will make almost any sacrifice to continue their studies. More of the

lower classes can read than ever before. One is often surprised to find how ricksha-men and coolies to whom a tract is handed will at once begin to read it aloud.

The delight and gratitude of the people at receiving a neat cloth-bound copy of the New Testament is almost unbounded. A student to whom I gave a New Testament on a railway train wrote me letter after letter, telling me how he was reading the Book, and going to church, and asking when I was coming to his city.

The conductor of the train was also presented with a Testament. He insisted that I ride first-class instead of second. The carriage was crowded. I left my seat to go through the train distributing Scripture leaflets. When I returned a military officer had settled himself in my place. The conductor promptly bounced him out of the seat to which he was doubtless entitled, and I

was not! He wanted to show his appreciation of the gift.

Now it is proposed, in coöperation with the Bible Societies and missionaries, to distribute once more a million copies of the New Testament throughout the land in an effort to reach the people quickly with the Word of God.

The three Bible Societies—The American, British and Foreign, and National Bible Society of Scotland, are proposing to publish the Books and to distribute them in closest harmony and coöperation with the missionaries. The method of distribution will not be an indiscriminate circulation, but a wise and cautious presentation of the Testaments by consecrated missionaries and Chinese Christians, accompanied by a great volume of believing prayer that God will water the Word as it goes into the pockets and hearts of the recipients.

Hundreds of prayer circles have already been formed to pray for days or

weeks for the unsaved; then to give the Testaments only to those agreeing to read and carry them, and to make the gift of the Book the occasion for a loving tender appeal to accept Christ as a personal Saviour.

It is estimated that there are fully 100,000 prisoners in China. Is it worth while to give them the Word? "I was in prison and ye came unto me."

It is stated that China has the largest standing army in the world: more than 1,000,000 men under arms. Think what the gift of pocket Testaments would mean in the lives of multitudes of these soldiers!

God grant that the Word may speedily be given to tens of thousands of students that are standing at the crossways—many of them turning against Christianity—who will largely mould the future of the nation.

And shall we fail to give the Word of God to the Government and railway and

postal officials and employees, and the myriads of coolies and farmers and servants in this great land? And shall we neglect the orphans and lepers and those on beds of sickness in hospitals? "I was sick and ye visited me."

It is estimated that there are about six million boys and girls in the schools of China. A ten-year-old girl heard the Bible stories, and believed in Christ. She was the lowest in her class at school. She rose at six o'clock in the morning to ask the Holy Spirit to help her to study. At school she even knelt in the aisle to pray and did not mind when the other children laughed. The result was she went to the head of the class. She began to tell the Good News to others. In response to her efforts, her mother and grandmother, and her chum's mother and grandmother became believers, and she led four of her girl friends to Christ. Is it worth while to give God's Word to the school children in China?

Just before leaving China, a lady who is doing Christian work in that land, but who is not under a Missionary Society, handed me a beautiful jade ring and necklace. She said: "I am expecting to return to the homeland in a short time. I have been purchasing various things in China to help in my support after my return home. I have determined, however, to depend entirely upon the Lord, and wish to give you the ring and necklace to help in providing Testaments for China."

In America also help has come from unexpected quarters in giving the Word to China. A minister who is in poor health and without a church, insisted on giving more than \$200.00 for the work. A Chinese young man in a Sunday School gave \$5.00 to help provide the Word of God for his fellow-countrymen.

It is estimated that the total expense of the campaign—including printing the Testaments and distributing them—will

be about \$150,000.00 or fifteen cents a copy. A simple method has been suggested by which Christians everywhere may have a definite and continuous share in this nation-wide campaign. The plan is to enlist God's children in the homelands to give! "A Testament a day; and a prayer a day, to help save China in this time of crisis and of unparalleled opportunity."

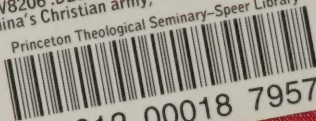
To provide one Testament a day for the people of China will mean only \$4.50 a month. Surely many of those who read these lines will be glad to share in this practical manner in this nation-wide campaign of evangelism and free distribution of the Word of God.

Our words may amount to little, but we know that God's Word will never fail to produce marvelous and miraculous fruitage. Let me close with Isaiah's paeon of praise regarding the transforming and transfiguring effect of the Word of God: "For as the rain cometh

down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return *unto me void*, but it shall *accomplish that which I please*, and it shall *prosper in the thing whereto I sent it*. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree*: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 55: 10-13.

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